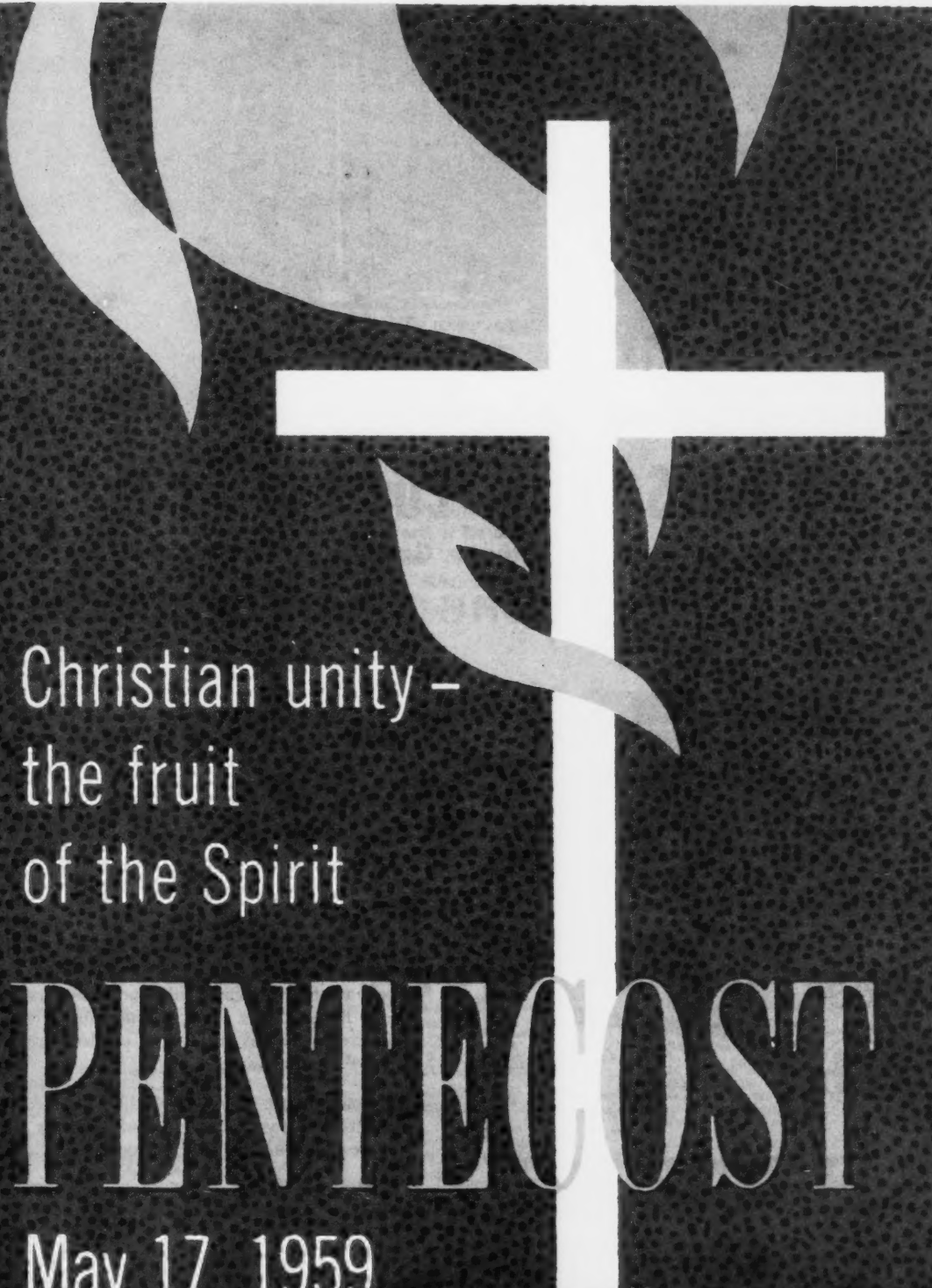


May 17, 1959

# THE CHRISTIAN EVANGELIST

**FRONT  
RANK**



Christian unity –  
the fruit  
of the Spirit

# PENTECOST

May 17, 1959

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by Glenn McRae; Edward John Smith, illustrator

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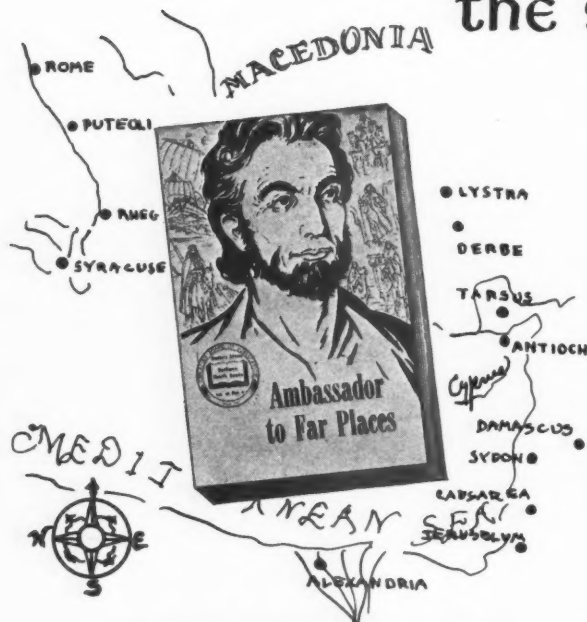
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## PENTECOST 1959

# *A Faith to Live by*

**W**HITSUNDAY—or Pentecost—is the festival of the Holy Spirit and the festival of the Church. For these two belong together. Paul states that relationship in these words:

*"For by one Spirit we were all baptized into one body, Jews or Greeks, slaves and free..." (1 Cor. 12:13)*

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptized together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the Churches and enables them to become a force for peace.

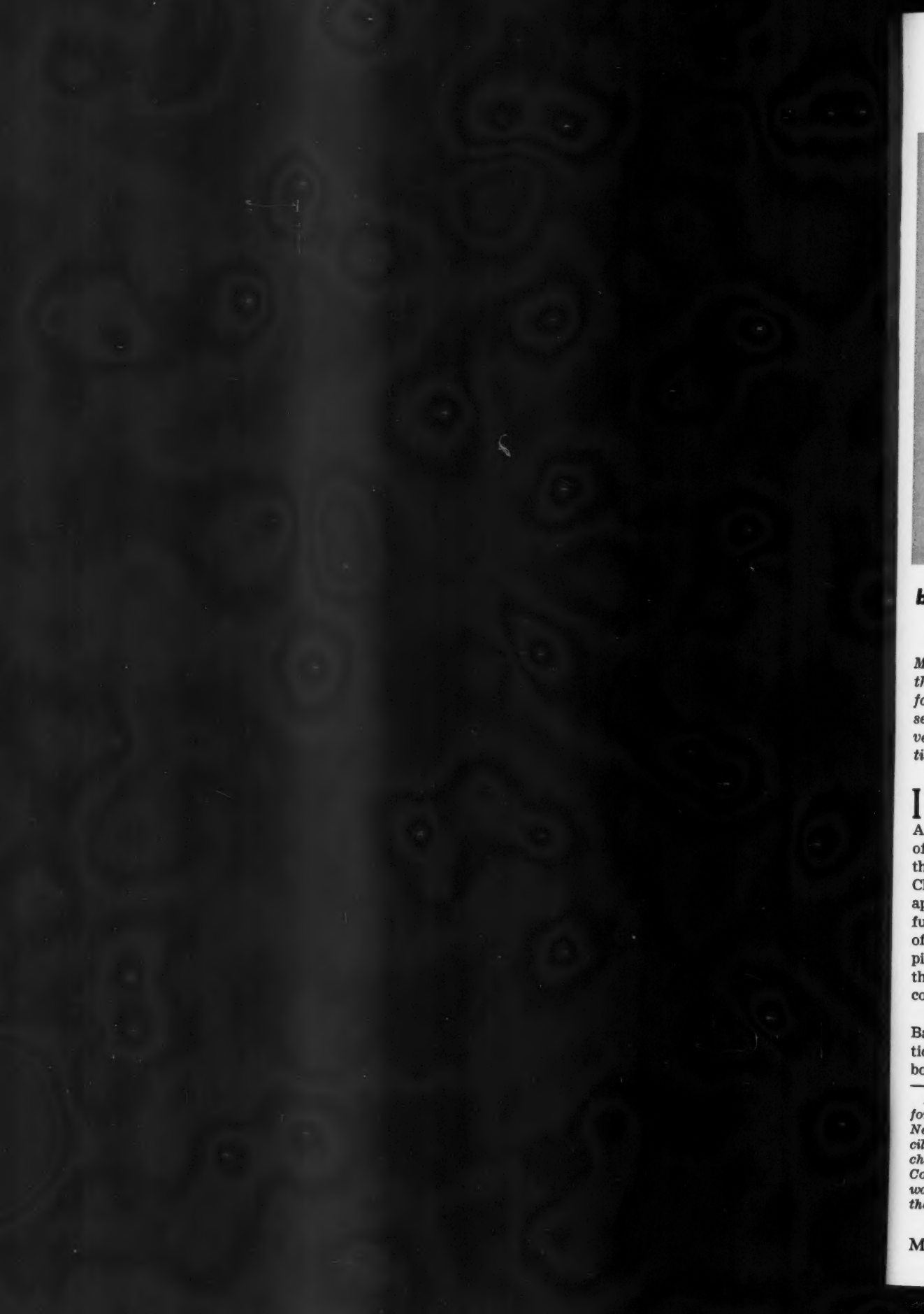
Let us, therefore, rejoice in the presence of God's Holy Spirit. Let us witness anew to his all-transforming power. Let us glorify God and enjoy the fruits of His Spirit Who has come to lead us to greater fullness of life, this day and evermore.

### A PRAYER BY ARCHBISHOP WILLIAM TEMPLE:

O Blessed Jesus, Love and Truth of God incarnate, cleanse us from all that hinders or distorts our vision of Thee. So fill us with trust in Thee that we cease from our striving and rest in Thee. Thou Light of the world, so shine in our hearts that the rays of Thy brightness, now known to us in our separation, may be gathered into the pure radiance of Thy glory manifested through us in our unity in Thee. Thou Lamb of God, that takest away the sin of the world, wash our spirits clean from sin. By the mystery of Thy Holy Incarnation, by Thine Agony and Bloody Sweat, by Thy Cross and Passion, by Thy Glorious Resurrection and Ascension, and by the Coming of the Holy Ghost, unite us with Thyself and in Thyself one with another, that we may be one with and in Thee as Thou art one with the Father, that the world may believe that Thou art its Saviour, God blessed for ever.







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**The Spirit of Pentecost Creates a New Kind of Community**

# CHRISTIAN UNITY

## Fruit of the Spirit

**by Samuel McCrea Cavert**

*Pentecost will be observed on May 17, 1959. "Christian unity—the fruit of the spirit" is theme for the World Council's 1959 observance. This article by Dr. Cavert is helpful guidance for these times.*

IN THINKING of Pentecost we naturally turn to the Book of Acts (Chapter 2) where we read of the movement of the Spirit that led to the emergence of the Christian Church. But we shall appreciate its significance more fully if we first turn to the story of Babel (Genesis 11:1-9) as a picture of the human condition that the Spirit at Pentecost overcomes.

The account of the tower of Babel is a fascinating illustration of the way in which a symbolic story can communicate ulti-

*Dr. Samuel McCrea Cavert is former executive secretary of the New York office of the World Council of Churches and before that the chief executive of the National Council of Churches. Dr. Cavert was one of the architects of both these councils.*

mate truth more deeply than a literal record of fact. It has to do with man's proud assumption that he can, without any reference to God and his will, build a civilization that shall "reach to heaven."

It drives home the point that all such self-assertive and self-centered efforts end at last in chaos. They result not in the longed-for welfare and peace of society but in discord and confusion. We usually refer to the Biblical story only in terms of "the tower" of Babel but the narrative in Genesis speaks of men as building "a city and a tower." The "city" is a symbol of men in their associated life, as the "tower" is a symbol of their vaulting ambition. The Babel of the story was the primitive parallel of our modern metropolis with its skyscrapers. The word "Babel," of course, by a play on words, suggests Babylon, the proud capital of the ancient world, the city of which Nebuchadnezzar said, "Is not this great Babylon, which I have built

by my mighty power and for the glory of my majesty?" (Daniel 4:30).

Like the vainglorious monarch of Babylon, the people who set out to build "the city and tower" of Babel said, "Let us make a name for ourselves!"

The old story is one that has clear relevance for any secularistic age, most of all for a nuclear age which has reached such a zenith of power that the self-assertiveness of man can completely destroy his civilization. In Babel man was putting himself in the place of God. He was set on achieving an imposing culture without a recognition of any power or purpose higher than his own. But thus estranged from God, man soon found himself estranged also from his fellowman. His proud effort ended in chaos.

Under the judgment of God "Babel" became a "babble." Instead of a great social achievement there was such division and strife that people could "not understand one another's speech"

and they were "scattered abroad over the face of all the earth."



Over against this Babel which comes from man's ignoring God and rebelling against his will stands the reality of Pentecost. Pentecost affirms that there is a Holy Spirit in the world which can overcome man's self-centeredness and his consequent estrangement from both God and his fellows.

The Spirit at Pentecost brings into being a new kind of community, a *koinonia* (to use the new New Testament word) which is centered around the mission of the living Christ. This community, the Church, is not something merely of man's devising, like Babel, but is a way of fulfilling the will of God.

Whatever else happened at Pentecost, the permanent result was the emergence of the Christian Church as a distinctive fellowship. Of this the New Testament as a whole is evidence. This *koinonia* meant a depth and quality of experience which the English translation "fellowship" only partially and faintly conveys. What we call Christian fellowship today is often hardly more than the sociability of those who sing "the more we get together the happier we'll be" or who enjoy a chummy atmosphere in a service of worship or at a church supper.

*Koinonia* in the New Testament, however, is the experience of those who know themselves bound together not by their own gregarious impulses but by their common relation to Christ. As Dietrich Bonhoeffer, the young German martyr of the last war, put it, our community with each other as Christians "consists solely in what Christ has done for both of us."

This means that the fellowship which the Spirit creates may be a fellowship with people with whom, on the level of merely human preferences, we might prefer not to have any fellowship at all. It is only as we find, in our common relation to Christ, a oneness so deep that the natural dif-

ferences of culture, class, sect, race, and nation no longer divide us into exclusive and self-sufficient, or even conflicting, groups that we learn the unifying work of the Holy Spirit and the full meaning of the New Testament *koinonia*.

So Pentecost marks not only the beginning of the Church as an organized society, but also the recognition of its unity. Since there is only one Lord, from whom the Spirit comes, there is only one Body of Christ's people.

What this means in practice may be only dimly perceived. How to express it adequately we may not yet know. But that there is a basic oneness of the Christian community is a reality which Pentecost never allows us to forget.

## PENTECOST

by Bernice Ayars Hall

*A rushing wind and tongues of flame  
That hovered overhead—  
Thus, long ago, the Spirit came.  
Can we say God is dead  
If searing fires and sudden gales  
Descend to men no more,  
As to the few who left their sails  
Forsaken on the shore?*

*A rushing wind and tongues of flame?  
O less dramatically  
The challenge—yet we must proclaim  
The Christ of Galilee!  
Today, invading grief and death,  
Adversity and strife,  
The Spirit comes! It is the breath  
Of new and vibrant life!*

*A rushing wind and tongues of flame  
Descending from above—  
But can we ever be the same  
Once we are touched by Love?  
Where courage blazes, not our own,  
And peace where storms have tossed,  
O there, we, too, have surely known  
The power of Pentecost!*

## LET'S JOIN THE CHURCH

by George W. Barger

The Tower of Babel had nothing on the Sunday morning radio or the Sunday afternoon T-V. You can listen for hours on end to a conglomeration of opinion, unbelievable ignorance and downright charlatanism, all in the name of Almighty God.

Actually, of course, these raucous radio prophets are but the *reductio ad absurdum* of the sectarianism which so profanes the countenance of the Church today. Their claims to absolute authority, the professions of special inspiration, are merely small time echoes of the larger—but certainly no more successful—denominations.

What can a Christian do in the face of the continuing tide of sectarianism?

He can join the Church! Everyone, or almost everyone, links himself to a specific congregation of Christian people when he affirms his faith in the Lordship of Jesus Christ. Historical continuity is a testimony to the inevitable relationship which every Christian has to the great Church of Christ, the congregation of faithful saints to which every Christian belongs and from which none can be excluded. It is in recognition of this essential community of believers that we may approach the problem of divisions among the churches.

We are sectarian only if we choose to be. We may be wrong in many things, but we cannot be wrong if we love one another. Faithfulness to God is love for one another, and let there be no sophisticated rationalization to gainsay it.

In a word, when we join church, let us join the Church, the mystical Body of the Lord Jesus Christ. This is honesty toward history, and faithfulness to God.



# Editorials

## Birthday

NOT many people get old enough to wish that their birthday would be forgotten next year. Some may be just as pleased if the number of birthdays is not mentioned. If we are parents of youngsters, the day of their birth always remains a holy day in our memories.

The Church had a birthday and this is the day when it is traditionally celebrated. The reason is not quite clear why our brotherhood has made so little of the occasion in times past. It is probably because we feared to make use of any Christian tradition that Rome recognized, lest we be thought to "ape Rome," as one generation expressed it.

In any case, it is good to note an emphasis on Acts 2:47, as well as on Acts 2:38, in recent years. The Church was born that day in Jerusalem and some three thousand were added to the little band of a hundred or so, who waited in the city.

Pentecost is an old Hebrew festival. Called the Feast of Weeks in earliest times, it was a celebration of God's gift of the Covenant to Noah. Later, it came to be associated with the giving of the Law to Moses on Mount Sinai. While most of the Jewish festivals were for their own people, this one paid some attention to the stranger within the gates.

By the time of Christ, Jews from all over the Roman world came to Jerusalem for Pentecost, when they could. Surely, all the three thousand who were added to the church that day had first come to the city to celebrate a Jewish holiday.

It is not our purpose here to contend with the theologically minded who wish to put stress upon the Church in the mind of Christ. It is not to neglect these deeper meanings to say that the visible, human side of the Church as we know it, came into existence on this day.

Christian Pentecost is celebrated fifty days after Easter. Jesus had promised his disciples that the Holy Spirit would come upon them. This he did, with power, on Pentecost. First the little band of followers were filled, and then Peter told the crowd how they also could be filled with the Spirit.

This is the real purpose for our writing of Pentecost today. It is to discover whether there is a vital interest in the presence of the Holy Spirit.

It is our recollection that two sermons were preached on the Holy Spirit at the Oklahoma City convention, in 1950. The unusualness of the occurrence was rather widely discussed. Faith, repentance, confession and baptism have been enough for many of us, apparently, and Walter Scott's fifth finger—the gift of the Holy Spirit—has often been folded and hidden.

One of the things that the Holy Spirit did for the people on Pentecost was to bring them "together." They had a deep sense of oneness, expressed in several ways.

Is it possible to recapture this oneness in our day? Yes, say many, if you will just agree to our creed, or our platform, or our customs. We guarantee that ours is identical with the original.

Where do you suppose the Holy Spirit hovers in these days? Very likely He could bring us together if we would let Him, and help Him. This would necessitate a little more humility on our part. This is our birthday wish.

## A New Crop of Preachers

IN THESE days the seminaries are turning out the latest editions of their art—new educators, missionaries, pastors and not a few "helpmates."

What do we propose to do about the occasion? Some people do the wrong thing. Some young person will give up before the year is out because a church expected him to be an absolutely finished product, capable of following right in the footsteps of a person who just retired.

Another person will fail because he thought he really was better than the man who just retired, and no one in the congregation was concerned enough, or knew enough, to tell him anything different.

But mostly, there will be successes. A few young people can get through four years of college and three years of seminary these days and still not be consecrated servants, well equipped, but not many.

We ought to welcome, encourage, pray for and use to the utmost, these who could have done something else. We need them. They need us.

# The Resurrection, The Climax of Nothing • The Beginning of Everything

## The Easter Error

by Frank Johnson Pippin

Minister, Community Christian Church  
Kansas City, Missouri

THAT Easter has come to be accepted as the high point and culmination of the Church year is the greatest psychological and historical error of the Christian story.

For those first disciples, quickened out of despair by their Master's resurrection, Easter, with all its understandable elation, was not the climax of anything. It was rather the beginning of everything.

Easter became a jumping-off place, not a stationary shrine. Easter is not spring, but the beginning and the chemistry of it. April showers bring May flowers, and the flower is the thing.

It was *after* Easter that Jesus appeared in his transfigured body eleven (possibly twelve) times to his disciples and friends. These post-resurrection appearances carried a peace and power the disciples had never experienced prior to Christ's death and rising.

It was then that the plastic clay of weaklings and cowards was moulded into steel.

It was then that the disciples began to comprehend the scope and sweep of the Living Presence, and to dedicate themselves to a mission that brought martyrdom to them and new life to the world.

It was after Easter that Christ gave his Great Commission "to make disciples of all the nations,"

and it was fifty days after that glad event in Joseph's lovely garden that Pentecost came, when about one hundred twenty of Christ's followers were invaded with the Holy Spirit and Simon Peter preached his memorable sermon to people from every nation under heaven, three thousand of whom were converted on the spot.

It was then that the Church was launched as a world movement and a new race was born, first called Christians at Antioch, that "out-thought, out-lived, and out-died" the Roman Empire.

This error we make in climaxing everything with Easter is the same error many young couples make at the wedding altar. What they feel is a grand climax is really a jumping-off place for a new relationship and an entirely different kind of life.

Young college graduates often make the same mistake on receiving their diplomas. They feel they have now qualified themselves for life triumphant, and that the world is waiting for them with open arms. They have only to glance at the title given their graduation exercises to correct the error: *commencement*.

From my hospital bed at home on Easter Sunday morning I watched and heard over TV two elaborate Easter church services. Staged amidst the finest Gothic

architecture, they were spectacles of awe, majesty, and breathless wonder.

My main interest, however, was focused on the throngs of worshipers. Because they have fallen victims to the greatest historical error of our faith, I was filled with hurt and pity for at least half of them, because they will not return to worship until next Christmas!

In the meantime, the army of the Church must go on marching with fifty per cent of her volunteers taking French leave. We must face the issues of survival in the atomic and space age with only half our insight and strength. We must offer our children and youth a Christian education with only half of our talent and training. We must support our worship, work, and fellowship at home and abroad with only half of our financial resources. We must face atheistic communism with only a half-expression of the mightiest ideology this world has known: the Christian philosophy of undiscourageable good will, incarnate in a risen Lord and in his faithful followers.

In the meantime—between now and next Christmas—*anything can happen*. Shall we face it with half our strength or with all of it? That will be up to you and me, and to the multitudes that overflowed their churches Easter morning.

# A SEMINARIAN VIEWS ORDINATION

by Raymond McCallister, Jr.



—Luma Photos

I HAVE been looking forward to ordination for the past three years. Next month this anticipation will be fulfilled. However, during these years of ministerial preparation, I have become disturbed by the Disciples' lack of interest in ordination. I have begun to wonder if ordination has any value or meaning.

In my opinion, our movement is being *retarded* by an attitude of neglect toward ordination. We have insisted that any member of the church could teach, preach, baptize, and administer the Lord's Supper. Ordination has never been required for the carrying out of these functions.

Though Alexander Campbell and Barton Stone were quick to make no distinction between the minister and the layman, it has become obvious that some distinction must be made. As I see it, the minister is the recognized leader of the church; indeed, this recognition comes from both God and the laymen with whom the minister is involved.

This is not to imply that the minister becomes "God" to his people, or that he is in any sense a spiritual or ecclesiastical dictator, but it is to say that the minister is called and recognized by God as his representative to these particular people. The minister delivers a sermon on Sunday. In this function he is not a lay person, but, rather, one who has been specifically called by God and the congregation to perform this particular function.

The same applies to the administrative affairs of the church. Surely it is a vital part of the minister's function to assume the duties of administra-

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Raymond McCallister, Jr., is a senior at Yale Divinity School, New Haven, Connecticut.

tion. So often the members of a church seem to forget this and hesitate to allow the minister to function in this capacity. As a result, church problems of a serious nature often develop. The minister, in Richard Niebuhr's words, is "the pastoral director."

Happily, steps are being taken in some quarters toward setting down certain principles which should be taken into account by the local congregation as it prepares to accept a candidate for ordination. In a pamphlet on *The Work of the Commission in the Ordination of the Ministry*, prepared by the commission on the ministry of the Illinois Disciples of Christ in 1956, there is an important statement:

"By ordination, a local congregation recognizes and validates the calling to the ministry of men and women who possess integrity of life, and who have prepared themselves for special leadership through adequate study and spiritual discipline. As a minister must answer to God's judgment upon his ministry, so a congregation must answer to God's judgment upon its approval of those whom they ordain."

According to Disciple procedure, the only authority in the granting of ordination to a candidate is the local congregation. There are no presbyterial, diocesan, or associational powers governing ordination. Only the local church can perform such a function.

An effective plan of ordination needs to be established for the Disciples. This plan can best be worked out at the state level.

We must bear in mind that the final word on whether or not the candidate is to be ordained would come from the local congregation. An "ordination-examination committee" could be elected by the state convention and have a membership of twelve persons.

These people would be elected on a rotating basis of three

years, so that a membership representative of the entire state would eventually be involved. At all times a balance of laymen and clergymen would be maintained. Also, it would be required of the committee that it meet not less than four times per year.

The plan would be for the local congregations to submit to the committee the names of those persons who have applied for ordination. The candidates would then be called to appear before the committee. The committee, after meeting with the candidate, would submit a report and recommendation to the local congregation which would, in turn, make the final decision on the candidate's application.

Such a committee would serve two immediate and one long-range functions. Immediately, it would determine in conversation with the candidate whether or not his or her attitudes are in keeping with Christian thought; and, second, it would ask specific questions geared to determine the adequacy of the candidate's preparation.

The matter of the candidate's training would then be considered by the committee. If the minister is more than "just another member of the church," it becomes increasingly important for him to be adequately prepared for the sacred service of ordination. To minimize the importance of the special character of the preaching, teaching, and pastoral function is in opposition to New Testament thought.

Too many times in the past we Disciples have been guilty of ordaining people into the sacred ministry of Jesus Christ with little regard for their training and preparation. No one person or institution is at fault at this point; indeed, with the congregational form of government, standardized requirements for the ministerial candidate cannot be universally legislated.

However, the local congregation can and should take upon it-

self the responsibility of accepting for ordination only those men and women who have been adequately trained in preparation for the ministry.

To say arbitrarily that a minister *must* have a bachelor of divinity degree might be *too stringent*. However, it would seem appropriate for the committee to receive the word of the candidate that, in the near future, he or she intends to work toward such a degree.

A straight focus needs to be made by one entering the ministry upon the work of the ministry. In a theological school a person learns the theoretical and practical aspects of the office of the ministry. Also, important perspective is gained into the needs of the people and how they can best be met.

Finally, the committee would require a written testimony of the individual setting forth his reasons for entering the ministry, his conception of the office of the ministry, and his or her attitudes regarding the minister's relationship to members of the Church universal.

This should be an extensive work and not a hit-and-miss and try-to-finish-in-a-hurry proposition. The candidate would read and discuss the subject matter of the paper before the entire committee.

To maintain high standards of ordination is a task which we Disciples must assume if we are to have a responsible ministry of Jesus Christ.

It is the responsibility of the local churches, through every state convention, to set up committees on ordination.

## UNQUOTE . . .

### CHRISTIAN EDUCATION

The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.—HENRY WARD BEECHER

### GUIDANCE?

The real oldsters are those who remember when child guidance was something parents were expected to administer, not to submit to.—BOARDMAN





### ● Tillich Charges:

#### Faith Healing Abuse

NASHVILLE, TENN.—Faith healing as practiced by many groups is one of the worst abuses in religion today, Dr. Paul Tillich, noted German-born Protestant theologian, said here.

Dr. Tillich, university professor at Harvard, said spiritual healing is difficult to attack because sometimes it has proved successful. But when faith becomes a "medical tool," it is only "magic," he said.

The theologian addressed some 1,250 persons during the 66th annual Cole lecture series he gave at Vanderbilt University.

"There are many dimensions of life, including the spiritual, psychological, chemical and historical," Dr. Tillich said. "Health should be a situation in which there are no parts which are not united."

Methods of treatment are necessary in all these dimensions, he said, but denied the superiority of any one of them alone. A man can experience religious conversion and still be sick in all other respects, he pointed out.

#### Kagawa III

TOKYO—Dr. Toyohiko Kagawa of Tokyo, 70-year-old noted Japanese Christian leader and evangelist, is seriously ill with pleurisy at his home here.

In order to provide the veteran minister with the maximum of rest, doctors have forbidden visitors.

A hard worker in many fields, including the Japanese labor movement and welfare and rehabilitation programs, Dr. Kagawa has been forced to curtail his activities in recent years because of poor health.

#### RUSSIAN BIBLE

LONDON—A modern colloquial Russian translation of the four Gospels to appeal to the younger generation has been published by the British and Foreign Bible Society here.

The result of eight years of work by a group of Russian scholars associated with the Orthodox Institute of St. Sergius in Paris, the new translation includes accepted conclusions of modern scholars on the text of the Bible and revisions of the old Slavic liturgical forms.

#### COMICS BOOM

NEW YORK—Since the inauguration of an industry-regulated clean-up, comics magazines have reached a new high circulation of 600,000,000 a year, it was reported here.

John L. Goldwater, president of the Comics Magazine Association of America, attributed the increase in circulation—150,000,000 since the "comics code" was introduced—directly to the improved quality of comics.

He reaffirmed the industry's intention to abide by the code and support the Comics Code Authority, which previews all material intended for publication in books published by association members.

#### Relief Executive

NEW YORK—The executive committee of Church World Service has approved the appointment of Dr. A. Russell Stevenson as Deputy Executive Director of the interdenominational relief agency.

In addition to his new duties, he will continue to be Director of Overseas Program of CWS, a post he has held since 1957. The agency is a department of the National Council of Churches. R. Norris Wilson is executive director.

Dr. Stevenson, who makes his home in Flemington, N. J., has directed the agency's extensive relief and rehabilitation programs in Asia, Africa, Europe and Latin America for the past two years.

#### EPISCOPAL PUBLICATION

NEW YORK—Plans for a proposed new national magazine "to serve the interests of all the people" of the Protestant Episcopal Church were mapped by the denomination's Magazine Advisory Board at a meeting here.

The Advisory Board was established by the Church's General Convention at Miami Beach, Fla., last October to "study, design, pilot-test and appraise the proposal" for such a publication.

#### SCHWEITZER HONOR

COPENHAGEN—Dr. Albert Schweitzer, distinguished philosopher and medical missionary in Africa, has been named to receive the 100,000-kroner (\$14,300) Sonning Prize by the Sonning Foundation here.

The 84-year-old Alsatian-born hu-

manitarian, who also has won international fame as a concert organist and theologian, has agreed to accept the award when he visits Europe next fall. His hospital is at Lambarene, French Equatorial Africa.

#### Harvard Dean

CAMBRIDGE, MASS.—Dr. Samuel H. Miller, minister of Old Cambridge Baptist Church for 25 years, has been named dean of Harvard Divinity School.

Assuming his new post this summer, Dr. Miller succeeds Dr. Douglas Horton, 67, former minister of the Congregational Christian General Council, who has been serving as dean since 1955.

#### Honor for Oxnam

NASHVILLE, TENN.—Methodist Bishop G. Bromley Oxnam of Washington, D. C., will receive the 1959 Upper Room Award, given annually for outstanding contributions to world Christian fellowship.

The award will be presented at a dinner in Baltimore, Oct. 1, it was announced by Dr. J. Manning Potts, editor of *The Upper Room*, bi-monthly devotional guide published by the Methodist General Board of Evangelism in 31 languages and 37 editions.

#### Youth Retreats

NEW YORK—A series of retreats for adult workers with youth to determine new insights into the needs of young people and ways for the Church to meet them will be sponsored in 45 states during 1959-60 by the National Council of Churches.

Designed for youth work leaders in denominations and councils of churches, the retreats will begin next November in Maine and end next March in New Mexico. They will be conducted by 16 leadership teams each comprising two national denominational or NCC executives and one area or state council youth worker.

Donald O. Newby of New York, NCC Youth Department director, said the tremendous increase in youth population forecast for the immediate years ahead demands use of all our resources in planning the necessary program in the churches."



## ORGANIZING AND DIRECTING CHILDREN'S CHOIRS

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## A HANDBOOK OF CHURCH PUBLIC RELATIONS

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## Integration Blast

ATLANTA, GA.—A strongly worded resolution calling for the dismissal of any church official or teacher using St. Mark Methodist Church facilities to advocate integration was overwhelmingly defeated at a board of stewards meeting of the Atlanta congregation.

The resolution was submitted by Alton P. Ewing, a member of the board. It resolved that "no meeting will be allowed in our church or on church property attended jointly by white and Negro race."

## The Church at Large

### ● From Council Spokesman

## Foreign Aid Plea

WASHINGTON, D. C.—A spokesman for the National Council of Churches urged Congress to extend and strengthen the program of foreign aid for underdeveloped nations.

Dr. Donald C. Stone, dean of the graduate school of international affairs of the University of Pittsburgh, and former official of the U.S. Bureau of the Budget, testified before the House Foreign Affairs Committee on behalf of the Council's Department of International Affairs.

He emphasized that he could not speak for all of the 38,000,000 members of the Protestant and Orthodox Churches affiliated with the NCC. But he said that "in keeping with the action of the Council's policy-making bodies, we hold it to be a Christian concern and the moral responsibility of the United States to take all appropriate action within its capacity and resources to promote justice, economic betterment, social well-being, freedom and peace—especially among the newly independent, emerging nations."

"To this end," he told the committee, "we support the improvement and expansion of technical assistance, educational exchange, economic aid, trade and private investment."

Dr. Stone said that churches are worried about the emphasis upon narrow selfish interest in the mutual security program.

"We are concerned with criticisms that grow out of a naive expectancy that people of other countries should be grateful for the programs which we ourselves declare we are carrying out in our own self-interest," he observed.

He predicted that the United States would be far more successful if it based its policy of help for others on "religious and moral tenets."

### METHODIST MISSIONS

SAN DIEGO, CALIF.—Methodist Bishop Gerald Kennedy of Los Angeles said here he is convinced that if Methodism were to remove all of its missions in Africa tomorrow, "the spirit of the Church would remain."

"In many of our African missions, church functions have been taken over by the natives," he said, adding that "both colonialism and the white man are finished" in Africa.

Bishop Kennedy recently returned to California after a 30,000-mile world tour that took him to missions and churches maintained abroad by The Methodist Church.

## Tillich Urges Theology

NASHVILLE, TENN.—A minister's job is to preach theology not run social clubs, Dr. Paul Tillich, one of Protestantism's most influential theologians, said here.

Dr. Tillich is university professor at Harvard—a title reserved for a small group of distinguished scholars who work on frontiers of knowledge without being limited to a particular department.

He opened the 66th annual Cole lectures on "Religion and Culture" at Vanderbilt University here.

"There is a need to liberate the minister from club activities of the church and give him time to prepare real sermons," Dr. Tillich said.

"Young people's and old ladies' organizations and charity clubs are good things. But ministers shouldn't be eaten up by them. Church administration should be done as much as possible by laymen."

It is important, he said, for young seminary graduates to maintain their theological consciousness after they become parish directors.

He recommended that more ministers' conferences be devoted to a consideration of theology.

### REFUGEE APPEAL

WASHINGTON, D. C.—Spokesmen for both Catholic and Protestant organizations engaged in refugee relief urged Congress here to enact more generous legislation to enable full American participation in the forthcoming International Refugee Year.

They also urged that this country change its attitude toward anti-Communist refugees who flee the regime of Marshal Tito in Yugoslavia and extend them political asylum.

### NEEDS IN CANADA

TORONTO, ONT.—During the next four years the United Church of Canada will need 166 new church buildings and 66 new manses, Dr. M. C. Macdonald, secretary of the denomination's Board of Home Missions, said here.

Last year, the denomination built 58 new churches and 26 manses at a cost of \$4,620,080, he told the board at its annual meeting.

### HONOR TO DR. WEIGLE

CHICAGO, ILL.—Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, received the Gutenberg Award of the Chicago Bible Society for outstanding contributions to Bible reading.

The award was presented at the society's 119th annual meeting here. Dr. Weigle was chairman of the committee which wrote the Revised Standard Version.

## ● Married Ministers' Dilemma: Good Husband or Minister?

### Unmarried Clergy

LOUISVILLE, KY.—A prominent Presbyterian minister thinks Protestantism ought to "think seriously" about encouraging an unmarried clergy.

Dr. James T. Cleland, dean of the Chapel at Duke University, said a married minister is faced with the choice: "Do a second-rate job of being a minister or allow your marriage to suffer."

"I can understand the reason for the Roman Catholic practice of celibacy for the clergy," he said.

Such a practice does away with the conflict of a "major loyalty" to the church with "minor loyalties."

Dr. Cleland, who also is professor of preaching at Duke University School, is married, but has no children.

"I'm happily married," he said, "but my wife has had a rough time. Sometimes I don't think I'm fair to her."

Dr. Cleland said he felt an unmarried pastor is more independent than one "committed with a wife and three kids. A minister to a great extent is a hired hand." And one reason ministers often lack courage to speak forthrightly on some matters is that they "are afraid of losing their jobs and bringing discomfort to their families."

"Marriage doesn't mean a minister can't do a first-class job," he said. "Yet, if he does a first-rate job, his wife and family will have to take a second-rate place."

## Wedding Do's and Don'ts

NASHVILLE, TENN.—Increased use of hymns in wedding ceremonies of Methodist churches is urged in a wedding manual prepared by the National Fellowship of Methodist Musicians.

"Sung by either congregation or choir, or played by the organist or pianist, some hymns make splendid processions and recessions," says the manual which was published by Abingdon Press here.

Here are some "do's" and "don'ts" offered by the manual:

#### DO

"Consult with pastor and musicians well in advance of the ceremony."

"Instruct members of the procession to walk with natural dignity."

"Ask the entire congregation to join in saying or singing the Lord's Prayer."

## Dalai Lama's Brother in New York



The eldest brother of Tibet's Dalai Lama (left) is shown during a press conference at Church World Service headquarters in New York with R. Norris Wilson, CWS executive director (center); and Jan S. F. VanHoogstraten, director of the group's Ecumenical Scholarship Exchange.

The 37-year-old former high ranking lama, who lives in New York under the "western name" of Thubten J. Norbu, declared that the anti-Communist revolt in his homeland was sparked by Red interference with the spiritual life in the Buddhist monasteries of Lhasa, the small nation's capital and religious center.

Mr. Norbu came to this country

in 1955 as a refugee from Tibet under the auspices of CWS.

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Situations



## FUNERAL SERVICES

JAMES L. CHRISTENSEN

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"Plan a pre-service program of churchly music, vocal and/or instrumental."

#### DON'T

"Wait until the rehearsal to discuss music with the organist."

"Include an extended solo within the service."

"Have the Lord's Prayer sung by a soloist. . . ."

"Use 'Because,' 'I Love You Truly,' 'O Promise Me,' or the like before or during the sacred service."

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# "I am unfit"

by J. Warren Hastings

"I have come to your home to ask you about confessing Christ and becoming a part of His Church," I said as I sat down in a large chair in his living room.

"Reverend, you are wasting your time in bothering about me, for I am beyond your help," he answered quickly.

I sized him up—about fifty-five years of age, clean and intelligent looking, he appeared to be energetic, and with a sharp look upon his face.

"You appear to me to be a good man. What is the matter with you?"

"I am unfit for membership in the church and I do not think I will ever improve. I feel that I have a curse upon me. I am a hater, and I can never forget when someone has done me wrong. Until recently, I worked for the United States Government and I made several enemies in my office.

"These men were promoted over me. They got the promotions that I should have gotten. I believe they worked in league against me. They went up the ladder of advancement and I stood still. I became furious and told them that some day I would get even with them—and I will. Every night and every morning, I pray that God will help me get my revenge. Until I do I am not fit to come into the church.

"No, you are wasting your time. I am not beginning to think about coming into the church."

"An attitude like yours, will color everything you do," I remarked.

"That is true. I'm cross and irritable and often I am unfair to the members of my family. I am driven by one ambition—the desire to get even with those who planned against me. Some day I will. I live for that time. When I can do them great harm, I shall be exquisitely happy. Then I may talk of coming into the church."

"What a foolish person he is," I mused to myself.

## The Church at Large

### ● Solving Juvenile Delinquency

#### Key: Spiritual Training

LOS ANGELES, CALIF.—Lack of spiritual training is the greatest single cause of juvenile delinquency, a municipal law expert told the 17th annual convention of the National Association of Evangelicals here.

Roger Arnebergh, Los Angeles city attorney, said that one juvenile court judge who studied cases of 8,000 boys and girls under 17 involved in law violations reported that only 42 of them attended Sunday school regularly.

"None had a mother and father who regularly attended church," Mr. Arnebergh added.

"Before substantial progress can be made in curbing juvenile delinquency," he said, "we must inculcate in our children a belief in God. It is fundamental that without a belief and faith in a Divine Being there can be no true morality, no fixed and certain standards of right and wrong.

"We would have no serious problem of juvenile delinquency if parents would assume their full responsibilities, including setting a good example by their own lives," Mr. Arnebergh said. The attorney is an active lay leader of Hollywood's First Presbyterian Church.

### ● Memorial to Writer

#### "Old Rugged Cross"

YOUNGSTOWN, O.—A 22-foot cross was dedicated in Lake Park Cemetery here in tribute to the late George Bennard, writer of the familiar hymn "The Old Rugged Cross."

Mr. Bennard, a Methodist minister, wrote more than 300 hymns and songs but none has lived in the hearts of prayerful people like the one with the haunting lines: "On a hill far away, stood an old rugged cross. . . ."

Timbers of the cross erected here are more than 130 years old. They were taken from the Veach Methodist Church, a familiar landmark near Hubbard, O. They were gifts from Mr. and Mrs. Raymond Brown, present owners of the building.

A public subscription was started two years ago by Ted Conner, Youngstown disc jockey who raised \$2,500. Mr. Bennard died last October, at the age of 85, in Reed City, Michigan.

Mrs. George Bennard, his widow, was on hand, however, and a reception in her honor was held at the Boardman Methodist Church nearby.

### ● Quakers Call

#### Criminology Conference

PHILADELPHIA—A national conference of Friends on criminology, capital punishment and juvenile delinquency was called for by the Philadelphia Yearly Meeting of Friends at its 279th annual meeting here.

Purposes of the meeting would be to learn more about prisons and prisoners, develop job opportunities for released offenders, promote and support legislation for rehabilitation programs, and more vigorously proclaim "the sin of capital punishment."

● WASHINGTON, D. C.—Bishop Marvin A. Franklin of Jackson, Miss., was elected president of the Council of Bishops of The Methodist Church at its semi-annual meeting here. Bishop Gerald Kennedy of Los Angeles, Calif., was named president-designate and will be in line to succeed Bishop Franklin at the end of his one-year term.

## New Service Hymnal



WASHINGTON, D. C.—Members of the Armed Forces Chaplains Board present President Eisenhower with the first copy of the new Armed Forces Hymnal, which replaces the Army-Navy Hymnal published in 1941.

Shown with him are: Maj. Gen. Frank A. Tobey (American Baptist, Army chief of chaplains [center]); and Lt. Cmdr. Samuel Sobel, U.S. Navy, Jewish consultant to the Board.

Eight years in preparation by an intercreedal committee of chaplains and outside consultants, the new hymnal has three sections—Protestant, Catholic and Jewish—and contains Scripture readings, prayers and orders of worship as well as the best-known hymns of the three faiths.—RNS Photo



FROM A  
WOMAN'S POINT  
OF VIEW

# Miracles Never Cease

by Mrs. James D. Wyker

I APPRECIATE the bulletins and printed sermons I receive occasionally from our churches across the country. In a February news sheet, a minister had written:

## MIRACLES NEVER CEASE

On the evening that the official Board decided upon two programs that call for a great deal of faith—something most unusual happened.

Naturally there was great concern lest we attempt something and not have the money available for the project. We have always found a way to do those things which we know are important but it is only natural that we have a concern. With great faith the board pushed ahead.

Following the Board meeting the minister went to the mail box to see whether or not his daughters had taken the newspaper home. There he discovered an envelope with his name printed in ink.

Opening the envelope he found a letter asking that "the contribution enclosed be used for the *Lord's work*." Then these words, "Refer to Matthew 6:3." No name was signed to the letter and no other indication was given of the contributor. With the letter was \$1,000 in cash.

As the chairman of the board said, upon learning of this, "Sometimes you feel as though the work isn't worthwhile and then along comes something like

*Mrs. Wyker is minister-at-large for The United Christian Missionary Society's department of social welfare.*

this to clear the cobwebs out of the mind." We may never know who nor why of this letter and this magnificent contribution but we do know that coming on the evening it did makes us more mindful of the fact that "miracles never cease."

★ ★ ★

"But when you give alms, do not let your left hand know what your right hand is doing." I am sure many ministers could match this story—and many more wish they could.

Anyone who has ever kept the record of contributions for a local church learns much. It was a revelation to one church secretary as she began her work to discover who were the *big givers* in the congregation. Perhaps what surprised her most was who the big givers were *not*!

Another minister tells of a widow in his church who is on a pension and for the last three or four years has spent more than half her time in bed, ill and weak, physically wretched, but who never fails to send her \$2.00 a week to the church.

★ ★ ★

A young Indian leader who loves the United States was speaking enthusiastically in her country about the people here. She exclaimed, "They are the most generous people in the world! Why I could make a speech and tell about some great need, ask for \$6,000, and I'd get it—just like that!"

It seemed to me this statement was a little strong and I protested. Quick as a flash, she re-

plied, "If you didn't get it, you didn't ask the right people!"

True! All one needs to do is "ask the right people" and miracles happen.

We served a local church in northeastern Ohio for eleven years, and it was my privilege to do much of the hospital calling and most of the counseling with people regarding their personal problems.

One middle-aged woman, after sharing some very difficult marital troubles, sighed and said, "It would sure be too bad for us if you ever got delirious and started to talk. I know you would never consciously break a confidence, but if you got sick and out of your head, you could sure tell some things." True! But I could also tell about miracles.

No one *wishes* to do funeral services (well maybe some preachers do for *some* old sinners) but I would love the privilege of conducting a memorial service for some "saints" I've known.

I would like to do it (in my right mind!) and be able to tell what I know.

## DAWN

by Pearl E. Brown

Mysterious power moves the gloom  
That fades so silently from sight;  
Above the border of the earth,  
Stretch rosy tints of morning light.

So in dark ages past and gone,  
Christ rose from out the cruel  
tomb,  
Shed forth his light with gentle  
words,  
Renewed dead hopes, dispelled  
earth's gloom.

# The Blindness of I



## "Where the Scriptures Speak ..."

by the Editor

May 24, 1959

Scripture: 1 Kings 12:12-20.

**S**OLOMON may have been a wise man, but, judging from the scriptures, he was not as wise as our folklore would make it seem. He ruled the whole kingdom for forty years, but he succeeded in destroying almost everything of value before he died.

He married so many wives who were pagans that he had to spend money to build temples where their gods could be worshiped. There are three losses, all at once. Solomon lost his personal morality, his absolute allegiance to the one God, and the nation's money.

He had also instituted a system of forced labor. (1 Kings 12:18.) This was what really caused his son and successor, Rehoboam, the troubles that are related in our lesson today.

The kingdom was not so stable that Rehoboam could simply inherit his father's position. Unless the people so desired it, he would either lose part of the kingdom or have to fight for it. Rehoboam had a rival from the very beginning. He was another young man named Jeroboam. He belonged to the tribe of Ephraim and seems to have been in charge of the work which they did.

Rehoboam made a mistake when he underestimated the power and the following of Jeroboam. "The old men" advised Rehoboam to heed the request that the people made. (Verse 13.) Rehoboam, however, listened "to the counsel of the young men." (Verse 14.)

It does not necessarily follow

that older men always know what is best and younger men never know. It certainly was right this time, however. The young men wanted a fight. At their suggestion, Rehoboam informed Jeroboam that he would be much harder on the people than his father had been. (Verse 14.) When this was said, the division of the kingdom was assured.

Murmuring to themselves, the people said, "To your tents, O Israel!" (Verse 16.) In other words, they did not fight at this time but they simply went back to their own places of abode and were unwilling to work any longer.

It must have been a sad historian who recorded later that "There was none that followed the house of David, but the tribe of Judah only." (Verse 20.) This is another of the many turning points in history. Before the time of Saul, much of the hope and longing of the Hebrew people centered in an independent kingdom.

But in less than a century it was all over. Three kings, three great names, with nothing but a divided kingdom to show for their reigns. In a few centuries, the people would be in captivity once more. Judah and Israel, separate, could never expect to do what a united kingdom could for the preservation of their freedom.

The memory selection today comes from the New Testament: "If a kingdom is divided against itself, that kingdom cannot stand." (Mark 3:24.) Jesus used this in reply to the charge of the scribes that he was "the prince of demons." It is quite likely that the illustration occurred to

him because of the event in Hebrew history which we are studying today.

These two little groups of people simply were not strong enough to stand against the enemies about them. One can find illustrations in the Bible for different points of view regarding self-protection on the part of a nation, it is true. This illustration, at least, indicates that the weak nation which spends its force arguing about internal affairs, cannot expect to stand against the united powers from the outside.

Nations, or individual voices within nations, do not care much about reading history. Somehow, they always imagine that this will be the one time that they will prove history to be false. So, minorities become rabble-rousers and threaten to withdraw from the nation and start a nation of their own. They like the sound of their voice. God's people tried that way in the days of Rehoboam. It did not work. As a matter of fact, it was the majority which was right, in his day. But he followed the young crowd.

Rehoboam received what his father left him, a weak and financially distressed nation, a throne which had to be earned before it could be sat upon and a set of questionable ethics. With this kind of handicap, Rehoboam was not able to succeed his father as ruler of a united kingdom.

The blindness of injustice is marvelous to behold. It can never see that the exercise of inhuman and unethical practices will not be endured forever. It is so blind that it stones people

# Injustice



## Meaning for Today

by W. Marion Rowlen

to death, as Israel stoned Adoram. (Verse 18.) Blindness is like ignorance; it does not recognize its own existence, but there are ways to discover its presence if we will but compare questionable attitudes with the will of God as revealed to us in the Bible.

### The Scripture

#### 1 Kings 12:12-20

12 So Jeroboam and all the people came to Rehoboam the third day, as the king said, "Come to me again the third day." 13 And the king answered the people harshly, and forsaking the counsel which the old men had given him, 14 he spoke to them according to the counsel of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." 15 So the king did not hearken to the people; for it was a turn of affairs brought about by the LORD that he might fulfil his word, which the LORD spoke by Ahijah the Shilonite to Jeroboam the son of Nebat.

16 And when all Israel saw that the king did not hearken to them, the people answered the king,

"What portion have we in David? We have no inheritance in the son of Jesse.

To your tents, O Israel!

Look now to your own house, David."

So Israel departed to their tents. 17 But Rehoboam reigned over the people of Israel who dwelt in the cities of Judah. 18 Then King Rehoboam sent Adoram, who was taskmaster over the forced labor, and all Israel stoned him to death with stones. And King Rehoboam made haste to mount his chariot, to flee to Jerusalem. 19 So Israel has been in rebellion against the house of David to this day. 20 And when all Israel heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. There was none that followed the house of David, but the tribe of Judah only.

**S**OLOMON'S kingdom was divided and the "glory that was Solomon's" came to a dismal end. Rehoboam, son of Solomon, placed the capsheaf of his father's injustice. "My father chastised you with whips; I will chastise you with scorpions." This brought rebellion.

The days of Solomon are far gone but many similar things have occurred since. "Man's inhumanity to man makes countless thousands mourn." Injustice is always blind to human misery and human rights. In our time we have seen the fall of more than one nation because of the oppression of unjust men who look to no God.

Even now who can tell what a day may bring forth in the Near East, the Middle East, the South Pacific? This no man can tell, but we know in our hearts that God hears the cries of the people who are made in his own likeness. History only serves to confirm the truth of God and his righteousness, and his sovereignty.

Solomon's vanity and ambition led to such abuses on the religious side that he was found in apostasy. On the human side he would aggrandize himself at the expense of the blood of innocent men. This was bad religion and bad politics at the same time. It resulted in the division of his kingdom, and it never rose so high again.

The Bible does not excuse him nor tone down his abuses, while it does give credit where credit is due. We learn from the Bible how God's truth prevails. The Bible is eternal in its statement of truth, for truth is timeless. Truth in Solomon's time is pre-

cisely like truth in our time.

The function and purpose of the Church is to declare the truth of God in love. Love is reverence for God and for human personality. Not all oppressors are kings or other rulers. Little people are guilty too. Men in all ranks and positions may do injustice of one kind or another. The church has a duty to perform in calling men to another kind of service, the service of honesty and kindness, love and decency.

The Church has ever so many opportunities in all realms of life. Her ministry extends to all men who will heed the call of Christ.

The Church is the living body of Christ, blessed and infilled with Christ's spirit. Men may live and die, but the Church lives on. This is not to say that men individually do not count in the great social institutions and collectives. On the contrary, because men do have individual worth the Church has power for good. Let no member of a church forget his own value in the working out of God's design for men. God has a purpose for every person.

The Church must declare the positive goodness of God, the creative power of God in human affairs. The Church appeals to the best in men, to raise men from the baseness of doing injustice to the doing of God's will. Spiritual religion is also ethical religion.

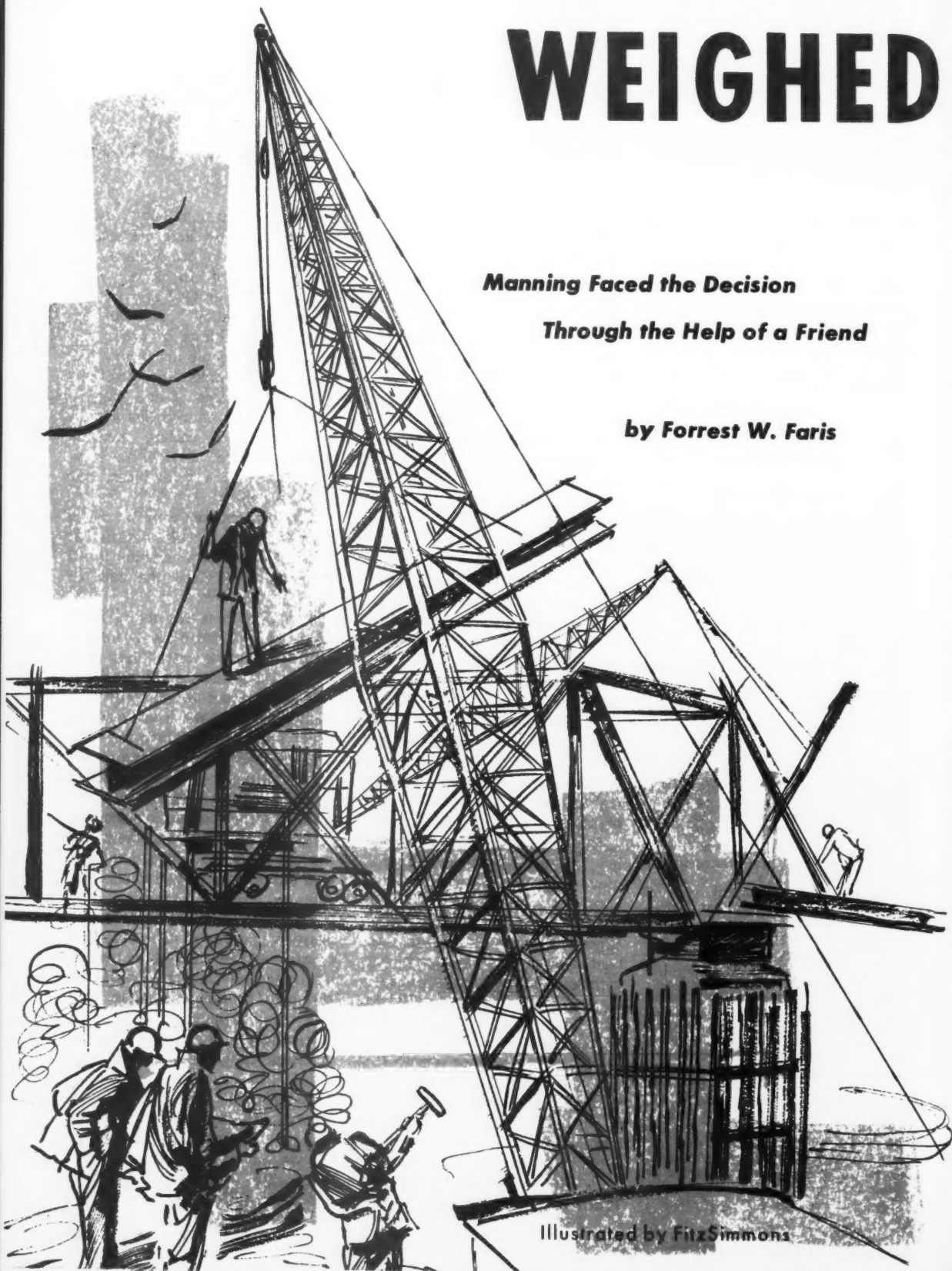
To be right with God, a man must be right toward men. We may not be great like Solomon, but we can be great like one who came after him to call all men unto himself.

# WEIGHED

*Manning Faced the Decision*

*Through the Help of a Friend*

*by Forrest W. Faris*



Illustrated by FitzSimmons



# IN THE BALANCE

RAY MANNING carefully checked the papers on his desk. The young secretary of the Russell Construction Company was busy, very busy, but he was determined to do his best. He was fortunate in securing this job in construction accounting. Now if he could only make good!

Hardly had the young secretary completed his work before Mr. Russell rushed into the office in his abrupt, hurried way.

"Manning, are my estimates ready to sign? I have a meeting in regard to the Atlas contract in fifteen minutes."

"Yes, sir, all but one. Here they are, sir." Ray hesitated, then continued, "I think you made a slight mistake on the Wilson bridge figures, so I held them up until you returned. I may be wrong, myself, but I thought it best to check with you."

Mr. Russell snapped his head up to face his young secretary.

"You think I made a mistake?" he spluttered. "What do you know about bridges that you can criticize my figures?"

Ray Manning's face flushed, but he couldn't give up now. He pointed to certain figures on the paper before him.

"Here is the place, sir. I may be wrong, but I did not intend to criticize your work. Should not these figures read twenty-three instead of twenty-one? If they are wrong, it would have meant a loss of two thousand on the contract, would it not?"

Ray watched his employer closely as he scanned the figures with an experienced eye. If he should be the one in error, it would probably mean the loss of

his job. If he were right, he hoped his employer would entrust more work to him. Finally his employer raised his eyes from the paper with an odd expression on his face.

"Looks like you're right, Manning. Correct these before I leave. They must go out tonight."

"That's what I understood," was the quiet reply. "So I have them already corrected. Please check them for errors." Manning reached into his desk and laid out the completed forms.

"Rather sure of yourself, aren't you?" Mr. Russell said non-committally.

"I didn't intend to leave that impression, sir, but I unconsciously check all figures when I prepare your estimates for you."

"Well, be sure you get these off tonight," was the short reply, as his employer prepared to leave.

The next few weeks were busy ones for Ray Manning. It seemed there was no end to the estimates he had to get. Letters went to wholesalers, engineers, bonding companies, equipment companies, insurance companies, and many others. The young secretary was getting the experience he wanted, but he felt there was enough work for two men. He wondered how Mr. Russell could figure out all the bids. No wonder he always seemed to be in a hurry.

One day, as Mr. Russell was busy at his desk, he glanced up, hesitated, then finally called his secretary to him.

"Manning," he said in a matter-of-fact tone, "will you figure these two small bridges for me tonight?"

Ray's heart gave a sudden leap. "Certainly, sir, I'll be glad to."

"Use the cost plus ten per cent figures," Mr. Russell continued. "They have to go in tomorrow, and I just haven't time to figure them."

"I'll have them ready tomorrow," was the confident reply.

Ray knew this was his first test. It was not an important bid, but it could be to him. Would he be found wanting? Carefully he checked and rechecked his figures, before he prepared them for Mr. Russell's approval the next morning.

Mr. Russell gave them only a quick glance the next morning. Looking up at his secretary, he asked, "Figured them carefully, did you?"

"I did my best. I think they are right," was the reply.

"I'm depending on you," Mr. Russell answered as he signed the estimates.

From then on, Mr. Russell seemed to depend more and more on his young secretary. Ray was given larger and larger bids on which to figure, and, unknown to Mr. Russell, he came back to the office night after night to check all his estimates.

When he had free time, he figured on some of the larger projects Mr. Russell was bidding on, and compared his figures with those of his employer. Practice made perfect, and in a few months Ray had a mass of figures in his mind that would have surprised many a highway contractor. One day, while Ray was busy on a small project, his employer rushed in with a large bunch of papers and blue prints.

"The government wants bids

within the next week on that proposed dam in the northern part of the state," he explained hurriedly. "Do you suppose you could work out the bids on some of these other projects?"

Manning felt this was his great opportunity. Many of these bids would ordinarily be considered large, but were overshadowed by the proposed dam. He could hardly keep back the eagerness in his voice as he replied.

"I'm sure I could. They are very similar to some I have already figured."

"Go ahead, then," was the reply. "Check all your figures carefully. Looks like I will need an assistant if this keeps up."

"An assistant would give you time for more important projects," Ray agreed.

"I know that," Russell grumbled. "But who could you get that you could depend upon. About all some of them think about is getting easy money." Then he continued, "I've never found anything easy in this construction business, or any other business that is worth while."

Russell buried his head in his work, but about closing time, called Manning to him again.

"Manning," he explained, "this government project calls for several million dollars worth of work. It is one of the largest projects they have offered here for some time. I'm very anxious to get it, but I'll have to do some very close figuring. Several of my competitors are bidding on it, too."

"I hope you can get it. That would be much better than working on several smaller projects. I'm sure you can meet any of your competitors' bids. You always have."

"It may mean extra work for you, Manning. If it does, I'll see that you get well paid for it."

"Never mind that," was the reply. "I'm interested now in seeing you get that contract."

For the next three days, unknown to Mr. Russell, Manning came down to the office at night, and worked on the government bid. After he had figured out a

definite item, he compared it with his employer's. In almost every item, except for minor changes due to recent price changes, his figures agreed with Mr. Russell's. He was elated that his education and training had made him capable of figuring out these larger contracts.

Then, much to Manning's surprise, Mr. Russell did not show up at the office at his regular time. Ray wondered what had happened for he knew the bid was only about half finished. Suddenly the telephone bell broke the silence of the office.

"Russell Construction Co.," Ray's voice had its usual business tone.

"This is General Hospital," came over the wire. "Your employer, Mr. Russell, was struck by a hit-and-run driver this morning. He is still unconscious, but we identified him by the papers in his pocket. Could you come down and verify the identification?"

"I'll be there in a few minutes," Ray could hardly talk.

Within a few minutes Ray stood by the bedside of his employer. There was no question of identification. He was still unconscious, and the doctor could not say how long he would remain that way.

"He may regain consciousness in a few hours or he may remain this way for days. We can't always tell how serious these cases are."

The injured man moaned on his pillow with broken words.

"Must finish figures for the government bid tomorrow," he babbled. "Have to hurry to the office now."

The doctor spoke as Manning glanced at him.

"He murmurs continuously about getting a bid in on a government project. Perhaps you know what he means."

"Yes, I know," was the sober reply. Then he added, almost unconsciously, "I'll take care of it."

Hardly had he spoken the words when he realized what that meant. The bid had to be entered, and Mr. Russell was un-

conscious. He hurried back to the office, and spread the papers out before him. Should he go ahead? What if he figured it wrong? What if he made it too low, and Mr. Russell would lose money, if it was accepted? Truly, Ray Manning was being weighed in the balance now. Would he be found wanting?

This was Wednesday, and the bid had to be submitted Saturday. If he finished it, he must get busy.

There was no time to lose. He made his decision. He would work it out, have everything ready, and trust that Mr. Russell would regain consciousness in time to look it over before its submission. So for the next two days, Ray Manning moved as in a dream. Letters poured into the office in response to previous requests from Mr. Russell. Manning was thankful for these. They were lifesavers to him, for they gave him prices he so badly needed. Carefully he worked out each detail, but it was not all done in office hours. Each night the midnight oil burned in the office as Manning prepared his bid.

It was two o'clock Saturday morning when Manning completed his work. Everything was ready now for Mr. Russell's inspection and check. The young secretary snatched a few hours' sleep before going to General Hospital to see Mr. Russell.

There his optimism was changed to consternation. Mr. Russell had had a relapse during the night and could see no one. There was nothing to do but return to the office.

There Ray Manning faced another dilemma. Should he go ahead in Mr. Russell's name and submit the bid? He had to decide by two in the afternoon. The young secretary had a hard decision to make but he made it! There in the office, with his face in his hands, and a prayer for guidance, Ray Manning made his decision. The bid would go in!

First he would check it carefully again. All other arrange-

*(Continued on page 27.)*

## Ky. Convention—A Notable Program



From left to right, Methodist Bishop Gerald H. Kennedy, Disciple missionary Dr. John E. Ross, Convention President John C. Chenault, and Quaker leader D. Elton Trueblood.

COVINGTON, KY.—Three nationally known Christian leaders addressed nearly a thousand persons attending the Kentucky Convention of Christian Churches here April 21-23.

Over 3,300 were registered for the 124th annual meeting of the Kentucky churches.

Bishop Gerald H. Kennedy of the Los Angeles area of the Methodist Church gave five addresses based on parables of Jesus.

The potential contribution of an increasingly nationalistic Africa was the subject of two addresses by Disciple missionary John E. Ross. Dr. Ross is currently on furlough from medical and evangelistic work in the Belgian Congo.

### Trueblood Speaks

Two major addresses were given by D. Elton Trueblood, Quaker leader, professor of philosophy at Earlham College, Richmond, Indiana, and founder of the Yokefellow Movement, spiritual sharing groups organized for clergy and laity.

Prominent Disciple leaders, in addition to Dr. Ross, who spoke at the general sessions included Dr. George Earle Owen, Executive Chairman, Division of General Departments of the United Christian Missionary Society; Mrs. W. K. Evans, president,

International Christian Women's Fellowship; and Miss Norma Brown, supervisor, Field Work in Religion and alumni secretary, Eureka College, Eureka, Illinois.

Officers for the coming year were installed by Convention President John C. Chenault, minister of First Christian Church, Frankfort, Kentucky. President of the 1960 Convention, to be held in Richmond, Kentucky, is Thomas M. Giltner, minister of Douglass Boulevard Christian Church, Louisville. Illness prevented Mr. Giltner from attending the Convention so he was installed in absentia.

Other new officers are Mrs. R. O. C. Green, Bowling Green and Harley B. Fisk, vice-presidents; James A. Moak, Lexington, general secretary; Miss Gladys Scheer, Lexington, recording secretary; and Lester Palmer, Lexington, Treasurer.

In its business sessions, the Convention launched a year-long study and evaluation of a proposed constitution for reorganizing and unifying the administrative structure of the Christian Churches of Kentucky. The new organization would be known as the Kentucky Association of Christian Churches, with an annual assembly as the final governing body and a delegate council and executive board to administer the work of the Association between assemblies.

A missionary goal of \$560,000 was adopted by the Kentucky churches for the coming year. Of this, half will go to world missions, the remainder to be divided among The College of the Bible and Transylvania College, and the Kentucky Christian Missionary Society.

Official action made a representative of the Convention of Negro Christian Churches an ex-officio member of the executive committee of the Kentucky Convention of Christian Churches.

### ● On the Church in a Multi-racial Society

#### TCU Institute

FORT WORTH—The third annual institute for church leaders on "The Role of the Church in a Multi-Racial Society" will be held June 30-July 17 at Brite College of the Bible, Texas Christian University, here.

It is sponsored by the university in cooperation with the National Conference of Christians and Jews and the United Christian Missionary Society.

Purpose of the institute, according to Dr. Harold L. Lunger of Brite College, who is in charge of the program, is to "help the churches meet the urgent challenge and opportunity of rapidly changing patterns in racial, religious and ethnic relationships in local churches and communities, against the background of social change in the nation and the world."

Participants will attend three weeks of study, lecture-discussion, round-table criticism and project analysis concerned with four specific areas of interest: "Our Changing Society," "Color, Caste and Christian Conscience," "Issues of Segregation" and "Strategies of Education and Action."

Major consultant for the institute will be Dr. Gordon Lovejoy, program consultant of the National Conference of Christians and Jews and professor of sociology at Guilford College, N. C.

Other prominent speakers include John Kane, chairman of the department of sociology at Notre Dame; George Sanchez, chairman of the department of history and philosophy of education, University of Texas; Granville T. Walker, minister of the University Christian Church, Fort Worth; and Brooks Hays, president of the Southern Baptist Convention and former representative from Arkansas.

- Wilbur Cramblet Airs Plans
- Loren Lair Discusses Restructuring
- Resolutions Hit Death Penalty, Gambling

## Texas Disciples Project '60's Program

AUSTIN—In an assembly devoted mainly to forecasts and self-appraisal, the Texas Convention of Christian Churches this week peered into the 1960's and aired some of the problems of democratic church government.

Speakers previewed the Christian Churches' "Decade of Decision," offered ideas on restructuring state and national organizations and told about needs in missions, evangelism and higher education.

"Working Together With God" was the theme of the state convention at Austin's new Municipal Auditorium.

The convention's major resolutions call for abolishment of capital punishment, affirm the right of Christians to comment on controversial issues and oppose attempts to legalize pari mutuel betting on horse races in Texas.

Special events included an all-Texas banquet for more than 2,100 persons and an ecumenical (interdenominational) service of worship.

Planning of the Christian Churches' "Program of Advance" for the 1960's was traced by Dr. Wilbur H. Cramblet of St. Louis, president of the Christian Board of Publication.

A goal for the decade, he said, is for every church to step up its giving until it is contributing as much for outreach causes as it is for local work.

### '60's Opportunity

Dr. Cramblet, chairman of his communion's Council of Agencies, said goals for the next 10 years will depend ultimately on what local churches accept as "their responsibility and opportunity."

During the 1960's, Texas churches will help establish new congregations in other states, Dr. J. Clinton Bradshaw, executive secretary of the department of church development and evangelism of the United Christian Missionary Society, said.

Dr. Bradshaw, explaining the "New Church Advance" phase of the next decade's program, said:

"This is essentially a program of evangelism in which the churches of Texas will not only be establishing new congregations in this state but also will be making possible the establishment of churches in states and areas with small resources."

A plan for restructuring the Christian Churches at state and national

levels was presented to the assembly by Dr. Loren E. Lair, executive secretary of the Iowa Society of Christian Churches.

Stressing the need for "an unshakable faith in the democratic ideal and in democratic procedures," Dr. Lair said the Christian Churches need representative government.

### Delegate Assemblies

His plan for reorganizing the brotherhood includes changing state and international conventions from mass meetings to assemblies of elected delegates.

A proposal for converting the Texas Convention of Christian Churches from a mass meeting to a delegate assembly was presented in another session.

Ministers and lay people expressed their views on the delegate convention proposal in eight "Talk It Over Sessions" after the presentation.

### Ross on Missions

Dr. John Ross, medical missionary to the Belgian Congo, told banqueting convention-goers Saturday night they share credit for the good work of missions.

Widely known as the missionary doctor of the March of Medicine television film, "Monganga," Dr. Ross thrilled the crowd with stories about the growing faith of African Christians, then said:

"You may not realize it, but these things you've done. Aren't you glad that you've had a part in missions?"

Dr. Carlyle Marney, pastor of Myers Park Baptist Church in Charlotte, N. C., preached at the ecumenical service that opened the assembly. The service was sponsored jointly by the convention and the Austin Council of Churches.

His sermon was a stinging indictment of the church which abandons its Biblical purpose to worship itself and to seek narrow, self-centered goals.

### Higher Education

Presentations on Christian higher education and the state Campus Christian Life program of the churches were made by Dr. M. E. Sadler, president of Texas Christian University in Fort Worth; Dr. Cleo

Blackburn, president of Jarvis Christian College at Hawkins; and Dr. Newton J. Robison of Amarillo, president of the Texas Board of Christian Churches.

Among other top assembly speakers were: Mrs. J. Warren Hastings, wife of the minister of National City Christian Church in Washington, D. C.; Dr. Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples); Dr. George Davis, minister of First Church, Wichita Falls, Texas; and Dr. W. Earl Waldrop, minister of San Antonio's Central Christian Church, who was elected president of the 1960 convention in Lubbock.

Named vice-presidents were Karl Parker, minister of Pasadena's First Christian Church; Mrs. Sam F. Hurt, laywoman in Odessa's First Christian Church; and J. Wilbur Thompson, chairman of the board of McKinney's First Christian Church.

## Boyd Touring Bases

WASHINGTON, D. C.—An interdenominational committee of five Protestant leaders is on a five-week tour of inspection of chaplains' facilities and needs at U.S. military bases in the Pacific and Far Eastern area.

The group is headed by Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains.

Among the members of the party is Carl M. Boyd, director of chaplaincy services for the Disciples.

## A. L. Haddon Honored

An action approved at the annual conference of the churches stated: "That on this occasion of the completion of twenty-one years as editor of the *New Zealand Christian* Principal A. L. Haddon be accorded the warmest thanks and appreciation of Conference for the consistent quality and challenge of his editorial leadership and that his devoted and gifted ministry be suitably recognized."

## Society Youth Worker

Boyd Hughes, director of youth work for Disciples in Kansas, has accepted a call to the national staff of The United Christian Missionary Society. He will be a director of youth work in the religious education department.

Specific responsibilities of Mr. Hughes will be in the area of youth camps, conferences and fellowship programs. He succeeds James L. Ballinger, who has become director of the camp and conference section.



## Pennsylvania Ground-Breaking Ceremonies



Ground breaking for the permanent buildings of the Oak Hills Christian Church, Butler, Pa., were held Easter Sunday.

From left to right, are: Harry M. Hays, board chairman; Ralph Miller, board chairman for North Street Church, the sponsoring congregation; Dr. N. Quentin Grey, minister, North Street Church; James Willison, Oak Hills building fund chairman; Donald T. Hogan, minister, Oak Hills Church; Paul Meier, construction chairman, Oak Hills Church; Harold Larrick, Oak Hills steering committee chairman; Mrs. Verna Hilliard, past president Oak Hills Christian Women's Fellowship; and Robert Jordan, treasurer for the Oak Hills Church.

The service included: mortgage burning for the indebtedness on the temporary building; presentation of the deed to 12½ acres of land for the church site to Harry M. Hays for Oak Hills congregation from the sponsoring North Street Christian Church by Ralph Miller; and ground breaking for the first unit of permanent buildings.

This service also came as a climax to the visitation evangelism program during which 30 members were added to the congregation. The membership is now 113.

## Governor Speaks

Beaming, Gov. A. B. Chandler, Kentucky, greets members of the Christian Men's Service Club of the Christian Church in Erlanger, Ky., following an address before the men's organization.

About 65 men were present to hear him discuss "You Ought to Know the Truth About Government." Gov. Chandler was introduced by Kenneth Bowen, immediate past minister of the Erlanger



Church (facing camera).

The theme of the meeting was "Ere You Left Your Room This Morning" and Gov. Chandler sang that hymn before he began his talk.

Pastor of the church is James M. Seale.

## Norris Elected President

Beauford A. Norris, former Dean and recently named Acting President, has been elected President of Christian Theological Seminary. Announcement of the action by the Seminary's Board of Trustees, was made by J. Irwin Miller, of Columbus, Chairman.

Christian Theological Seminary is the graduate school of theology located on the Butler University campus. Formerly known as the School of Religion at Butler, it was

separately incorporated in 1958. It is a school of the Christian Churches (Disciples of Christ).

"After a thorough canvassing of the leadership of the Christian Churches and with the concurrence of the faculty, the Board was unanimous in its selection of Dr. Norris as the person best qualified to carry



out the program envisioned and inaugurated by the Seminary's first president, the late Orman L. Shelton," Miller stated. "His training, experience and abilities eminently qualify him to provide the Seminary with the dynamic leadership required to achieve its mission," he added.

Dr. Norris joined the faculty of the school in 1950 as Professor of Preaching and Pastoral Work. In 1954, he became Assistant Dean of the institution, which position he held until September of 1958, when he was named Dean of the school. He was named Acting President upon the death of President O. L. Shelton earlier this year.

Upon notification of his election, Dr. Norris stated, "In accepting such a position as this, one is humbled by the high honor bestowed and challenged by the great opportunity afforded. A greater chance to serve within the Church can hardly be imagined for the education of the ministry largely determines the destiny of the Church."

## Disciple Directors Elect

Spencer Adamson of Central Christian Church, San Antonio, Texas, has been elected chairman of the National Fellowship of Disciple Directors.

Serving with him are Miss Jean Davis, Memorial Church, Kansas City, Mo., secretary, and William Foster, First Church, Tulsa, Okla., program chairman.

The NFDD group met in February in Omaha, Neb., with 125 persons participating. Miss Mabel Metze is staff adviser.

Writing Center Will Be Dedicated at Green Lake

## A Christian Writers and Editors Conference

by Martha Swearingen

**T**HIS year when the eleventh annual Christian Writers and Editors Conference convenes July 4 at the American Baptist Assembly, Green Lake, Wisconsin, there will be something new added.

It will be the recently acquired Christian Writing Center, which will be housed in a commodious English style house set in broad woodlands and lawns with a sweeping view of Green Lake. This Center will be dedicated at special ceremonies.

Then some two hundred writers and editors will settle down to a week of lectures, workshops, inspirational meetings and recreational activities in one of the loveliest settings in Wisconsin.

The Conference is sponsored by the National Council of Churches and has been guided by the American Baptist Board of Education and Publication.

Its object: to lift the level of religious communication by training writers and editors who write for both religious and com-

mercial publications. By no means does the program overlook the training of Christian writers for the so-called "secular press."

With forty denominations often represented, conferees come from all over the United States, from Canada, India, Burma, Africa, and Australia. Dr. Benjamin P. Browne of the American Baptist publishing house, and founder of the conference, directs the program and dreams of an international writ-

Disciples get together at Green Lake. In the circle (clockwise from left) are: "CE-FR" Associate Editor James M. Flanagan (writers conference speaker), Evabeth Smith, Evelyn Wagner, Emily Smith, Amy Gibbs, Pat Clark, Cy Rowell and Lowell Hayes. The Smith girls are daughters of Marvin E. Smith, director of the Christian Board of Publication's division of church school literature.



—Photo by J. Eric Carlson

Among Writers Conference faculty at Green Lake have been Frances Woolery (left), Marvin E. Smith and Mrs. Jessie Carlson, all of the division of church school literature at Christian Board of Publication.

ers conference in the not-too-distant future.

The teaching staff consists, in part, of successful writers such as Elizabeth Yates, author of a recent biography of Dorothy Canfield Fisher, *Pebble in the Pool*.

Anna Rose Wright, author of *Rooms for One More* and *Gentle House*, teaches story writing for children, while Marian M. O'Brien of St. Louis, winner of the McCall Golden Microphone Award for her TV class in writing, will this year present a course in Writing for Television.

Instructors come also from university staffs. The most outstanding authority in the field of religious journalism is Roland E. Wolseley of Syracuse University, who teaches advanced article writing.

In all, there are seventeen workshops including the novel, poetry, drama, devotionals, curriculum, and photography.

Among Disciples who have recently served on the faculty have been: Marvin E. Smith, director of the Christian Board of Publication's department of church school literature; James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*; Darrell K. Wolfe, director of Bethany Press, book publishing arm of the Christian Board of Publication; Mrs. Jessie Carlson, Christian Board of Publication children's department director; and Miss Frances Woolery, associate editor.

While the conference lasts only one week, students may remain from two to four weeks for the extension school which grants credit from the University of Redlands.

One thing in particular endears this conference to the writer—some thirty editors come, actually seeking to buy manuscripts! Time is provided for individual talks with these editors and for individual counseling with the instructors.

Dedication of the Christian Writing Center and School of



The Christian Writing Center, to be dedicated at the Christian Writers and Editors Conference which will meet July 4-Aug. 8 at the American Baptist Assembly, Green Lake, Wis.

Journalism brings the realization of the dream of a decade. The oak paneled, tastefully furnished house has seven bathrooms and beds for twenty-four guests.

It will house the faculty and staff of the conference and provide a place for the extension school, while offering a year round, quiet retreat for writers working on assignments.

The center will also contain a library of journalism, honoring the memory of Margaret Lee Runbeck, author of *Time for Each Other*, *Our Miss Boo*, and *The Great Answer*, to mention but a few of her works.

An enthusiastic supporter of the conference and a member of its teaching staff, Miss Runbeck left the center her writing desk, her personal library, and a number of manuscripts.

Bursting at the seams with enthusiastic writers and editors, the Green Lake Conference is establishing regional conferences—one, slated June 20-25, will be at St. Davids, Pennsylvania. An-

other will be held in October at Syracuse University. A Southern California conference is projected for April, 1960, at Redlands University. A central regional conference is under consideration.

A corollary of the conference, The Christian Authors' Guild, supplies training and fellowship between the summer meetings. With headquarters at 1703 Chestnut Street, Philadelphia, it offers correspondence courses in article writing, fiction, and poetry, and publishes *Time of Singing*, a magazine of Christian verse.

A sparkling monthly magazine, *The Compass*, supplies news and market tips to students, alumnae, and associate members, knitting them all together in Christian Writers, International.

Thus does the Christian Writers and Editors Conference seek, through more effective writing, to positively project the good life and build a bulwark against the onslaught of pagan forces and moral deterioration.

## Preparing for the Ministry

by Charles F. Kemp

How to choose a school or college, the best way to study, when to begin preaching, are only a few of the many important topics viewed by Dr. Kemp. An expert in pastoral psychology, the author gives guidance for young men in high school or college, who are interested in the ministry. Frank answers to typical questions dispel many popular misconceptions, showing what the ministry really is.

Ministerial training and control groups of several denominations have highly recommended this book, while others are in the process of reviewing it.

10P564, paper-bound, 2-color cover, \$1.50.

## The Nature of the Christian Ministry

by Myron C. Cole

*"To become an adequate servant of the church, the young person must possess a compelling conviction. . ."*

The author points out that ministers, above all, are servants of God and their fellowmen. All who read this volume will be grateful for its uplifting message.

10N183, paper-bound, 25c special price.

**While they last:**

New Testament Concept of the Ministry by William J. Moore. 10N184, paper-bound, 25c.

**Christian Board of Publication**  
Box 179, St. Louis 66, Mo.

## TOWARD A BETTER CHURCH



Samuel F. Pugh

**T**ODAY you placed your membership in the "church of your choice" in your community. I know how you feel. Although you have been a member in a smaller town for many years this is your church home now. You wonder why you waited so long to transfer to such a friendly church.

The minister's welcome, the greeting of the members as they spoke to you after the service, the invitations to attend church school and one of the circles—the pastor's sermon speaking to your particular need—all these letting you know that this indeed is *your* church. All that is good.

But do let me prepare you for what may happen. It has happened to other new members, some of whom have dropped by the wayside; others of whom have weathered the storm and are now key leaders in the church.

This church is larger than the family congregation from which you came. There, everyone knew everyone else. There was little reverence but plenty of friendliness.

Next Sunday you may wear a different hat or dress and be lost in the congregation as truly as if you were wearing a disguise. The people who were so friendly to you today will still be the same friendly people but they may not recognize you.

*Today your extended hand made it easy for them to greet you. Next Sunday they will have to take the initiative—and you will learn that isn't easy.*

On the basis of today's many general invitations you will probably expect several specific ones to come during the week—you know, persons your own age asking to stop by for you on their way to the church night dinner, or maybe just to chat over a cup of coffee and get acquainted. If such calls come, accept them, no matter the inconvenience. If they do not come, there are other ways to get acquainted.

You are probably wondering what the rest of the church building looks like, how you can subscribe to the national church periodical, when you

*Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis 7, Indiana.*





will receive a box of envelopes and many other things—and if there will be a reception for you and other new members.

Every new member wonders about those things. One would think that when a new member finally becomes an officer he would remember his longings and loneliness and awkward attempts to be included, but as new members become old members they seem to forget their early feelings and resolves.

The church where you are now a member is proud of its friendliness, little realizing that most of its friendly spirit is confined to those who are established members. Really, this is a wonderful congregation. You will see what a tremendous amount of good it does. My word to you is *to go the second mile*. Don't wait to be invited or for a member to stop by for you. *Ask someone* where and when your class meets and attend regularly. Stop by the pastor's study. Speak out. Participate. Be friendly. Accept a job—and you can be sure one will come.

The road is strewn with casualties—persons who said they could not break through. They really didn't try. They waited. Some of them were glad for an excuse to drop by the way. Let that not be true of you.

The church is more than this congregation. It is as big as the world. It includes *all* of the congregations everywhere. And every congregation is filled with fine Christian people. You be one of these persons. This is your church now and one of your jobs is to make *next week's* new members welcome. I'm sure you understand. I'm confident you will be the kind of member you expect the others to be. And *now* is the time to begin.

## —IN THE BALANCE

(Continued from page 20.)

ments had already been made by his employer, so it was only a matter of minutes to drop by the bank and pick up the other necessary papers. Nevertheless, it

was with another prayer that he turned the papers over to the government officials. Then it seemed hours before the bids were opened. He wanted to win but yet he wondered what the result would be.

At last the chairman of the commission appeared before the bidders.

"Gentlemen," he said, "we have found the bid of the Russell Construction Company to be the lowest responsible bid. Consequently, we have awarded the contract to them. Is Mr. Russell or his representative present?"

Manning stepped forward. "I am representing Mr. Russell," his voice sounded strange to him. "Mr. Russell is in General Hospital as a result of an accident."

"Here are some papers for you to sign. Notify Mr. Russell we should like for him to begin work as soon as possible."

Back in the office Ray Manning collapsed. Only the incessant jingling of the telephone bell roused him from his stupor.

"General Hospital calling." Ray's nerves tingled. "We think Mr. Russell is regaining consciousness. Could you come over at once?"

"Coming," was the quick reply. In a few minutes Manning was at the hospital. They were right. Mr. Russell was regaining consciousness. Recognition and remembrance came at the same time as he saw his secretary at his bedside.

"Manning, what time is it? I must prepare that bid."

"This is Saturday evening, Mr. Russell. You have been unconscious since Wednesday when you were hit."

"Too late! Too late!" his employer groaned.

"Mr. Russell," Ray's voice was not very steady now, "I hope you will forgive me if I have done wrong. But I finished your bid and submitted it today. About an hour ago I was notified you had been awarded the contract."

"You-submitted-the-bid," Mr. Russell gasped in unbelief.

Yes, sir." The young man

hurried to explain, "I carefully checked all the estimates, for I want to be a construction engineer. Here are the figures I submitted, sir," and Manning quickly went over the main points of the bid. At first skeptical, then believing, Mr. Russell looked up at his young secretary.

"They look all right," he said kindly. "Leave them with me and I'll give them a thorough check when I am able."

Although Manning made daily visits to the hospital, Mr. Russell did not mention the bid until the third day.

"Manning, I have checked your bid carefully. I also called up the chairman of the government commission. He informed me that your bid was the clearest and most concrete submitted. Everything had been figured in the best possible way. He congratulated me on my representation."

"I'm glad, sir," was the happy reply. "It was a difficult decision for me to make when I decided to submit it."

"I need men who can make decisions and who can prepare themselves for those decisions. I'm giving you a week's vacation at my expense. When you return it will be as my assistant. Now, let me rest," he added with a smile.

No order could stop Ray Manning's thanks to his employer before he left for that rest he needed so much.

## BOOKS RECEIVED

**Pastoral Prayers Through the Year.** Compiled and Edited by Robert L. Eddy. Charles Scribner's Sons. 191 pages. \$3.50.

**Twenty-Five Hundred Sentence Sermons.** By C. B. Eavey. Baker Book House. 113 pages. \$1.75.

**Sermon Outlines on the Family and the Home.** By Adolph Bedsole. Baker Book House. 105 pages. \$1.75.

**Luther's Works—Sermons I.** (Volume 51). By Martin Luther. Muhlenberg Press. 405 pages. \$5.

**Human Nature and Christian Marriage.** By William P. Wylie. Association Press. 128 pages. \$2.50.

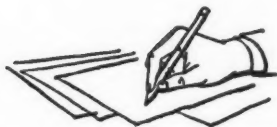
**Interpreting Protestantism to Catholics.** By Walter R. Clyde. The Westminster Press. 160 pages. \$3.

**A Book of Family Worship.** Edited by Elfrida and Leon McCauley. Charles Scribner's Sons. 176 pages. \$2.95.

**The Epistle to the Galatians.** By Floyd E. Hamilton. 66 pages. \$1.25.  
**The Epistle to the Romans.** By Gleason L. Archer, Jr. 103 pages. \$1.50. Shield Bible Study Series Study Manuals. Baker Book House.

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—ALEXANDER CAMPBELL



## Letters . . .

### THOMAS CLARIFIES

Editor, *The CE-FR*:

Correspondence with both Dr. Walter Sikes and Dr. Robert Tobias indicates that I was mistaken about the authorship of the omnibus unity resolution presented to the St. Louis convention. (See Letters in *CE*, Dec. 29; *CE-FR*, Feb. 22.) Dr. Sikes had nothing whatsoever to do with the resolution prior to the convention and Dr. Tobias did not write the introductory clauses.

I am sorry, of course, for any embarrassment to either one.

The question of authorship does not matter much with regard to the fundamental problem, which is the promotion of the use of theological ideas and phrases not ordinarily used by our people and particularly through the device of resolutions.

There are many who seem to feel that we must move in the direction of some statements of faith for the brotherhood that define "what the brotherhood thinks" about various theological matters. This is the way to divisive creedal statements; not the road to Christian unity.—ROBERT A. THOMAS.

### TOBIAS, SIKES ANSWER

Editor, *The CE-FR*:

Since we have been involved in the discussion referred to by the above letter, we desire to say four things with reference to it.

1. It is true that neither of us was responsible for the formulation of the statement in the resolution adopted by the International Convention at St. Louis calling upon our churches and people to "give thanks to our Lord Jesus Christ" for the increasing manifestation of Christian unity in our day. But we both approve the content of the statement and could have written it in good conscience.

2. We do not agree that the statement is either "irresponsible" or "insidious" (see *The Christian Evangelist*, December 29, 1958, p. 31). Nor do we agree that the

statement suggests or intends the introduction of theological ideas or language into the usage of Disciples. On the other hand, to address prayer to Jesus Christ has been and is now a widely employed practice in our churches. It has never been a creedal requirement that one do so; nor does the statement referred to suggest such.

3. In approving the portion of the resolution here under consideration we do not intend "the promotion of the use of theological ideas and phrases" whether "ordinarily used by our people" or not. We approve it because it serves as a witness to our faith and to what we believe should be the faith of Christians, whether Disciples or others.

We think it is proper that Christians give this kind of corporate witness to their faith. Particularly would we protest against any kind of "creedal" restrictions as seem implicit in the letters of Mr. Thomas and Mr. Tiedman, which would prevent Disciples, individually or corporately, from testifying to their faith. Surely what Disciples may or may not have said in the past is not going to become a binding tradition of the fathers.

4. We would welcome and encourage serious and brotherhood-wide discussion of all theological questions, of which this issue of Christology is one, not with a view of defining "what the Brotherhood thinks" (although this might be wholesome), but with a hope that God may lead us thereby to knowledge of Him and His truth. And we should be happy if this resolution and the discussion of it may be used of God to this end.—ROBERT TOBIAS, WALTER W. SIKES.

### ARTICLE ABOUT DISCIPLE

Editor, *The CE-FR*:

In the March, 1959, issue of *Ebony*, one of the lead articles is about the wife of a Negro Disciples minister who teaches in a rural elementary school. The author of the article is a teacher at Christian College.

The article is entitled, "I'm Glad My Daughter's Teacher Is a Negro." The teacher referred to is Mrs. Frank H. Coleman, wife of the minister of Second Christian Church, Columbia, Mo.

It is an interesting article and will be of interest to our brotherhood. *Ebony* sells for 35 cents on news stands.—ED KOLBE

### "GAMBLING"

Editor, *The CE-FR*:

I read with great interest Robert A. Fangmeier's "Gambling—A \$30 Billion Business," (*CE-FR*, Feb. 22, 1959.) This seems to be a growing problem in most every state. There is increasing pressure for facets of the business to be opened in Pennsylvania.

It is my pleasure to be Chairman of the Legislation Committee for the Pennsylvania Council of Churches. Because we are in close contact with the state representatives in both the Senate and the House we get the picture first hand.

Within the last three weeks we have just printed an excellent little folder, "Some Facts You Should Know About Pari-Mutuel Betting and About Legalizing Gambling." This folder can be obtained by either writing me or the Division of Social Relations, The Pennsylvania Council of Churches, 2403 North Front Street, Harrisburg, Pennsylvania.—PAUL A. REMICK, *First Christian Church, 141 Hummell Avenue, Lemoyne, Pa.*

### TWIN EVILS

Editor, *The CE-FR*:

. . . Another evil in this country is the liquor traffic. Your magazine in the last issue did carry a news item about liquor advertising, but you as editor did not have a word to say about it. Are the Christians of this country, especially the ministers and editors of church-school journals, afraid to speak out against the twin evils of liquor and tobacco? —THOMAS P. BEALL, *Lincoln, Neb.*

EDITOR'S COMMENT: No.

## RELAX . . .

### IN A RUSH

"These eggs are very small," complained the particular shopper.

"Yes," replied the grocer, "but they're straight from the farm this morning."

"That's the trouble these days," retorted the lady. "They're so anxious to get your money they take them off the nest too soon."

—*The Watchman-Examiner*

• • •

Keep your nose to the grindstone. The shorter it is, the less trouble it will get you into.

—*Quote*

• • •

### LOCUSTS SING IN CHURCH

He isn't really bad  
(In fact, a normal lad)  
But watch his mother search  
When locusts sing in church!

—*Macie Lester Pickett*

• • •

### MODERN MATH

The teacher wrote 1,000,000 on the blackboard and asked, "Now who knows what these figures are."

Johnny replied quickly, "A stick and six hula hoops."

—*Woman's Day*

• • •

### FAIR PLAY

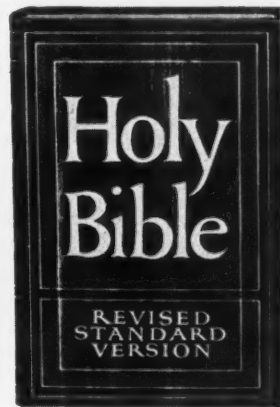
If children make deductions for you, you must make allowances for them.

—*F. G. Kernan*



"That should suffice, Your Honor. Just the cornerstone—not the foundation."

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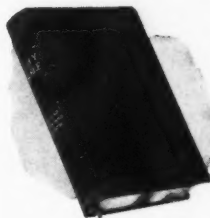
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### A NEW CHALLENGE

**Christ and Modern Woman.** By Argye M. Briggs. William B. Eerdmans Publishing Company. 153 pages. \$2.50.

The author of *Root Out of Dry Ground, The Hem of His Garment, Both Banks of the River*, novels of a religious nature, now issues this challenge to the Christian woman, a useful little book not only for nurturing the devotional life in private but also for stimulating the serious thinking of women in groups.

Argye M. Briggs brings women up to date. Beginning with the twenty-one instances of Jesus' encounter with women, she weaves these fundamental dicta into the texture of the problems of modern civilization that have enmeshed women so that correct definitions and clear evaluation have escaped completely the thinking of the Christian woman.

These problems are presented in the first seven chapters, analyzed in the next seven, and partially solved and applied challengingly in the last seven.

Instead of the enigma that women's magazines show woman to be in her new role as an economic, psychological, competitive question mark, woman here is given the dignified stature that Christ in the beginning suggested.—IVA LOU DUNCAN

### IMMORTALITY

**I Believe in Immortality.** By John Sutherland Bonnell. Abingdon Press. 96 pages. \$1.25.

I am going to recommend this little book to the three persons who within the past week have asked me questions about eternal life. I believe it will help them. Out of his own deep personal faith, which he declares in the final chapter, Dr. Bonnell writes simply and helpfully to all who are troubled by uncer-

tainty as to the reality and nature of life beyond death.

A chapter on skepticism and faith compares the results of the two attitudes in the lives of people, and the way they face death. In dealing with the problem of how the soul survives the decay of the body Dr. Bonnell suggests that the body is the instrument of the soul, or a dwelling, which is discarded at death in favor of another one whose nature we cannot now know.

The resurrection of Jesus is the strongest support for our faith in eternal life. Belief in the resurrection is buttressed by eight arguments for it. These are familiar, but it is good to have them stated so simply in a single chapter. The author's own strong conviction is expressed in his statement: "I should find it very difficult to face the future that awaits mankind were it not for the faith that whatever happens there still remains eternal life, that there are spiritual values that neither hydrogen bombs nor guided missiles can destroy."—LLOYD V. CHANNELS

### FOR YOUNG PEOPLE

**Two Together.** By Robert C. Dodds. Thomas Y. Crowell Company. 143 pages. \$2.50.

This is a book for young people considering marriage, "not for the experts" but "the least experienced beginners; not to give you well-rounded answers, but to set you in search of your own answers."

It is written in an interesting style and an engaging manner. It deals with the problems that are common to most marriages. Some of the ideas discussed are: humor, compromise, sex, children, money and social problems.

This book can be heartily endorsed by ministers since it is written from the Christian point of view and exalts the Christian concept of marriage and the home. The

last chapter of the book, "Religion in Your Home" gives practical suggestions for incorporating religious faith in the home.

The book also offers definite help for those desiring further study in this field. At the close of each chapter there is a list of books dealing with the subjects discussed.

Young people will find this book of great help in planning for marriage. Ministers will find it of value as resource material for pre-marital counseling. Teachers and advisers of youth will find it to be an invaluable addition to church libraries.—J. WAYNE DRASH

### FOR WOMEN

**A Woman Wants God.** By Mary Lou Lacy. John Knox Press. 80 pages. \$2.

A delightful book written especially for women—a woman wants God—she cannot live alone. Woman is a busy creature, but with all the duties of the day, she must *not*, cannot, forget God.

The reader is fascinated by the impelling force to grow spiritually—a little each day. She must pray: Prayer is "seeking God seeking us" constantly, growing up, up, toward Him.

Mrs. Lacy requires us to answer such questions as "have you become a meat eater or are you still living on milk? Admit it, woman!" A marvelous thing about this growing up process—we never finish. Each step we take nearer God, our horizons widen—we see new ways to grow—new goals to reach.

You have no opportunity for winning people to Christ? Maybe that brush salesman has never experienced the fullness of God's love—and your friendliness would strengthen him. Maybe one of those multitudinous telephone calls is from a lonely discouraged person who could find in you, far more of a treasure than silver and gold.

Once you pick this book up, you cannot put it down without completing it.—Mrs. C. ORAL LOWE



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**IT'S WORTH YOUR LIFE**, by *Erma Ferrari*. Discussion of many phases of full-time church work. 75A121, \$ .50

**CALLED IN HONOR**, by *Charles B. Tupper*. Interpretation of ministerial ethics as they apply to personal life, relations with community, congregation, etc. 10C102, \$2.00

**NEW MISSIONARIES FOR NEW DAYS**, by *E. K. Higdon*. Duties, personal life in missionary field; qualifications and opportunities. 10N165, \$1.75

**THE CHURCHES AND SOCIAL WELFARE**, by *Charles G. Chakerian*. How to qualify for social work; opportunities in various fields; special services. 10C558, \$ .75

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## LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** *The findings of the "Year Book" are material and reflect good or bad business techniques. In placing the emphasis on statistics or quantities above qualities, haven't we lost the main purpose of the early church? When a church is evaluating a possible minister or a minister is considering a church, we find nothing about spiritual strength on the work sheet provided by our brotherhood.*

**ANSWER:** My friend Sam Pugh, who lives with these problems, would be able to be more helpful than anything I will have to say. However, I cannot resist the temptation to get in my two cents' worth.

Certainly I hold no brief for the Christian Church Year Book. I do know that great Christian souls have spent much time in trying to make the Year Book as helpful as possible to both ministers and other church leaders.

I recently met this Year Book committee at the end of a day when they had been wrestling with Year Book questions. It was nearly ten o'clock and they all looked like they had been through the wringer. Even so, I doubt if they found a way to make the next Year Book perfect.

The Book of Acts, I suppose, was the first year book pub-

lished. At least, there are some statistics in the second chapter and then comes the general statement that the new members continued steadfastly in spiritual things. However, a little later look at the early church would convince us that the spiritual thermometer mentioned in Acts later showed some decline.

It is always a bit frightening when I hear pulpit committees say they are looking for a minister who is deeply spiritual. I have seen those committees completely fooled by outward appearances. It is possible for a minister to use pious tones when speaking, hold the Bible in his hands and lift it high, always kneel when he prays and address his people as "dearly beloved" and at the same time have a very low standard of morals.

Some of the most spiritual minded men I know make no show of their piety but walk in the footsteps of the Master in their daily lives and try to make the Holy Book a living Bible.

I agree that the church should hope and pray that its pastor will be a man of godly life and spiritual understanding. Furthermore, any minister has a right to expect that the congregation to which he ministers will grow in the things of the spirit.

Statistics in the Year Book can reflect much more than good or poor business techniques. The church that is deeply spiritual will have a sense of partnership with God. Such a partnership will save the church from the ways of stinginess.

More than most of us are willing to admit the per capita giving of the average church for local and world causes does tell a great deal about the spiritual life of the church—and also something about its leadership. Maybe just one year's report does not reveal too much but look at the record for a period of ten years and it will be quite revealing about both church and minister.



